

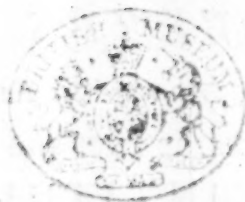
THE
SINNERS FOLLY
DISCOVERED,
And DETECTED,
IN
Making a Mock at SIN:
In TWO
DISCOURSES
FROM
PROVERBS XIV. ix.

To which is Annexed
A POEM on the Four and Twenty Letters,
INTITULED
Divine Breathings after CHRIST, &c.

By NATHANAEL WYLES,
Minister of the Gospel. K

*is a sport for a Fool to do mischief. But a man
of Understanding hath Wisdom, Prov. 10, 23*

LONDON,
Printed for John Marshall at the Bible in
Grace-church-street, where you may be
supplied with Dr. Owen's, Mr. Myad's, Mr. Knollys,
and Mr. Bunyan's Works, with most sorts of
Books to learn Short-hand, 1704.



Printed for the Trustees at the Office of
the Secretary, where you may be
informed of the Hours of the
Museum, and of the
Manner of the Loan of
the Collections.

TO THE
READER.

READER,

Little thought these two Sermons should have seen the World, rather, the World them. They were studied and designed onely for the Pulpit, but now they have taken their flight, and are gotten abroad: That I can say of them, is this, viz. That as they are plain, so they are honest, and design'd (if God says Amen to it) to check and detect the folly of Sinners (in this our day)

A 2

who

To the Reader.

who mock at Sin, and make it their
pastime.

You will here find the Fool Ana-
tomized, and his folly detected, in
sporting at Sin, and making it his
daily Recreation.

Our days abound with many such
Fools: Their Number is not small,
but great. Christs Flock is little.
Luk. 12. 32. but Satans King-
dom is of large Bounds. But this
may encourage you who are Reli-
gious Followers of Christ, that tho
Comparatively your Company or Num-
ber is but small, yet it is the Best.
For the Devils Croud of Follow-
ers, are but a Pack of Fools;
he calls them so, that Nick-namish
none, but can and will justifie
it.

To the Reader.

If Sin be the greatest of Evils,
then they must be the worst of Fools,
who make it their Sport and pass-
time: sin is our shame and defor-
mity, and therefore it must be sense-
less Iniquity to make it our sport
and delight. This is to glory in
our shame; as if a condemned Ma-
factor should boast of his Halter.
Two things, Reader, I would leave
with thee, to deterre thee from this
folly and madness.

First, Consider, that sin hath,
both, and will bring down present
judgments. I might easily evince
this Conclusion, That Sin hales down
judgements: if there be no fear
of Impiety, there is, nor can be,
no hope of Impunity: Some wicked

To the Reader.

men have been safe (if I may word it,) but never were secure for their sins, Sooner or later have found them out: if a whole Land flow with Wickedness, it escapes not a deluge of Vengeance. How often hath England (with other Nations) groaned under heavy Judgments: I beseech you, let not Sin be made a Sport or Jest of, which a holy God will not forbear to punish even in this Life. But

Secondly, Consider, if Sin bring not present Judgements, it is the more fearful; for the less punishment Wickedness receives here, the more is behind. God (says a great Man) strikes those here, whom he means to spare hereafter; and he correcteth that Son whom he purposeth to save.

To the Reader.

ay : but he scarce meddles with
ecure at all, whom he intends to
have at once for all : if you escape on
Lan, remember, you'll not escape
oes after, (unless rich Grace pre-
osts) : and let none be so bold to
ations because Grace abounds ; Shall
I be a sin (says Paul) because Grace
Spounds ? God forbid ! Rom.
ill n. 1.

. But Reader, One word more, (and
ake my leave of thee) pray see
bring it, and take care thou art not
more Fool in my Text, to make Sin
Wick Pastime, lest in Hell thou be-
is be- vilest it, to Eternity.

Man Sin is the abominable thing,
means that God hates, Jer. 44. 4. The
rect Good Lord give thee Grace to loath
h to and abhor it, and to Believe in
aver Jesus,

To the Reader.

Jesus, whose Blood onely cleanseth
from all Sin, 1 Joh. 1. 7.

This is the Prayer of him who
heartily wisheth well to Souls, and
readily subscribes himself their Ser-
vant

For Jesus sake,

Shadwell, the
20th. of the
1st. Month,
1702.

Nath. Wyles



THE

THE
WISDOMMERS FOLLY, &c.

SERMON I.

PROV. XIV. 9.

Fools make a Mock at Sin.

THE Proverbs of Solomon are so many
Select Aphorisms, or Divinely Mo-
ral sayings, they being without any
mutual dependance, the one upon the other.
The Words I have now Read to you, are
an entire Proposition of themselves. In
which you may observe these Three Parts,
Things Considerable, viz.
First, The Person spoken of, and that is, a
Fool. The word imports a Sapless Person,
who is totally destitute of the Sap, or Juice
of

of Wisdom, Honesty and Goodness: this Book of the Proverbs, a Fool, and ungodly Man, are Synonymous Words signifying the same thing, or Person, that the Fool (in the Text) is a Wicked and Ungodly Man: An Ignorant Heart is always a Sinful Heart. *For the Heart without Knowledge is not good,* Prov. 19. 2. Man without Knowledge, is a Man without Grace, and he that is without Grace cannot but be an ungodly Man. But

Secondly, *You have here the Fools Sport, pastime spoken of, and that is Sin, Fools may mock at Sin.* This is the Scorners Chamber wherein the Ungodly Man sits and blasphemes God and his Goodness: This is an extream progress, and almost the Journey end of Wickedness, to make a sport of Sin: And to glory in that which (as Paul says, *Phil. 3. 19.*) is our shame: Is there worse Folly than this, or can ever Men be greater Fools, than to sport themselves with Sin, which is against God, and leads down to the Chambers of Death? But

Thirdly, *You may here also observe the medium, or connection that brings together the Fool and Sin, and that is, Mocking: Thus the Fool vainly makes himself merry: He and Sin meet in mocking, and at last (except Rich Grace prevents) they'll meet in utter ruin.*

and destruction: *Fools make a mock at*
These Words are very differently
read, and expounded by Interpreters.

Some Read, and Expound them thus,
That Sin maketh men to agree, it
joins Fools together, and in this Sense,
they would afford us this Note, viz.

That Sinners are agreed together in disho-
nouring God, and in carrying on the Devils In-
guinity in the World: Likeness of Manners, is
an forcible means to Link Mens affections
together. But I intend not to prosecute our
Text in this Sense, therefore I shall pass

Secondly, Others Read these words thus,
That the Talk of Fools tends to give
licence, in making light of sin or to excuse or
glorify Sin; sin and excuses came into the
world together: This Reading I shall also
pass, and take the words in this sense, as
they signify the great Pleasure and Pastime
that Wicked Men take in doing what is
evil; as if it were a Sport, or Recreation
to them: This is Confirmed by a
parallel Text, *Prov. 10. 23.* where you are
told, that *It is a sport, or pastime for a Fool*
to do Mischief. So here Fools make a mock
at Sin, i. e. they think and speak lightly of
it, and take great pleasure and complacen-
cy in it: The Doctrine then is this, viz.

Doct. *That Sin is the Sinners Pastime.*

That which is the Saints grief, and trouble, is his joy and delight: As Grace and Piety is the joy of good men, so Sin and Evil is the delight of Sinners: You Read some *Prov. 2. 13, 14. who leave the paths of Judgment, to walk in the ways of darkness who (says the Text) Rejoyce to do Evil and delight in the Frowardness of the Wicked and in Chap. 4. 17. It is said, that they eat the Bread of Wickedness, and drink the Wine of Violence. It is meat and drink unto them to do mischief, and Sin against a Holy and good God.*

In speaking to this Truth, I shall open to you these Four things.

First, I shall shew you, Who these Fools are that make a Mock at Sin.

Secondly, Shew you how many kinds of Fools there be.

Thirdly, Shew you why Fools make a Mock at sin, or whence it is that (Sin which is the greatest Evil in the World) is their sport and pastime. And then,

Lastly Apply the whole.

First, I shall shew you who these Fools are,
that make Sin their sport or pastime.

A Man may be a Fool Two ways.

First, By knowing too little. And

Secondly, By knowing too much.

First, *A Man may be a Fool by knowing too*

little: He generally goes for a Fool a-
mongst Men, who knows little, or nothing:

Thus Thousands are Fools in a spiritual
sense, knowing little of Divine and Hea-

venly things; they say they know Christ,
and his Doctrine, but in their Works they

deny him, *Titus* 1. 16. Are not these Fools
(think you?) while they pretend to be

wise; they know not Christ, nor Spiritual
things aright, who can and do live Lewdly

and love not Christ, and them in Sincerity;
they never knew Christ savingly, that doth

not hate Iniquity, and love him Heartily:
Wise Men but know dear Jesus truly, and

his matchless love, in dying for them, they
should Love and Admire him above all

things in the World: That Man, Beloved,
knows too little, and so is a Fool, that is

not acquainted with Christ, and those
things that are Divine and Spiritual; all o-

ther Knowledge short of this, is but folly,
and will leave Men short of Heaven and

Glory at last. He is a Fool indeed and a direfull Case, who knows not Christ, the things of God, whereof he cannot ignorant, and be happy; many know little Christ, and Spiritual matters: *Which great master of Lamentation, in such an Intelligent Age as this is: And this is both the Sin and Misery: They desire not to know him nor his ways. Job. 21. 14, 15.*

The state and condition of these Fools fearfull; they like hooded Hawks are easily carried by the infernal Falconer; to He these Fools indeed have Knowledge, but it is to do Evil, for to do good they have no understanding, *Jer. 9. 22.* Thus you see they may be Fools, by knowing too little, by being ignorant of what they ought to know.

I beseech you then have a care of being Ignorant of what you may, and ought to seek after the Knowledge of: Witfull and Affected Ignorance is very dangerous, and will Damn Men as well as Knowledge without Grace. *Luke 12. 47, 48.* You are still Fools, and in a Natural Estate, who know not the things of God, but account them Foolishness; for *Paul* tells us, *That the Natural Man knoweth not the things of God, for they are Foolishness to him, neither (as such a Man) can he know them, because they are Spiritually discerned, 1 Cor. 2. 14.* Whatever
Spe-

and speculative Notions Men may have of Christ,
and Spiritual things, yet (till they are
truly Enlightened by the Spirit) they
know too little, and so are Fools. But
Secondly, *A Man may be a Fool, by know-
ing too much, as well as by knowing too little:*
Some have too little Knowledge, so
some have too much. And the latter are
Fools, as well as the former; he that Stu-
dies to know, only to know, discovers
himself in Curiosity; and he that only knows to
be known, shews he is Ambitious of vain
Glory; when a Man presumes to know
more than he ought, and is Conceited of the
Knowledge he hath, then he may be said
to know too much, and so he is a Fool;
which cautions us against this Folly, *Rom. 12.*
Keep your Mind not high things; &c. That is, ei-
ther (1.) Do not pry into those things
which are not to be known, or that the know-
ledge of will rather make you a mad Fool,
than a wise Man. Or (2ly,) Be not Con-
ceited of the Knowledge you have; or be
not puffed up with Pride: This is a very
needful Caution, for men may be fools this
way, as well as by knowing too little;
we read of a Knowledge that puffeth up,
Cor. 8. 1. This troubles the Brain like
indigested meat the Stomach: Now to a-
void this hurtfull and Ruinous Knowledge,
which

which is but Folly, we are Cautioned (the forecited Text, *Rom. 12. 16.*) *Not to be wise in our own Conceits.* There be some who read these words Two ways. As

First, *Be not wise in your Selves.* i. e. not Conceited of your Knowledge, or not imagine, that you are Wiser than you are; he that thinks himself to be Wise, is a great Fool, for he knows nothing yet as he ought to know: The First entry into Spiritual Wisdom and Knowledge, is to know our Ignorance and Folly: That Man is never like to be truly Wise (in Spiritual things) who knows not his own darkness and Ignorance about them: He that thinks he knows, and is Conceited of his Knowledge, bewrayeth his Folly; and declares yet, he is but a Fool; he that thinks he is Wise, is a Fool himself in fact; therefore be not Wise in your selves: That Light in the understanding is sweet and desirable, which humbles the Soul, and kindles the Affection to God, and Divine things: Knowledge good or bad, usefull, or hurtful, as it is sanctified, or unsanctified: Unsanctified Knowledge puffs up, and discovers those who have it still to be but Fools in the things of Christ; it is like Rain in the middle Region, which doth no good to the ground.

ned (and; If your Knowledge prides the
 Not (rt, and makes you Conceited, you may
 me (it is not right Knowledge, but such as
 e. (ust, will bewray you to be Fools: If a-
 or (man (says *Paul*) thinks that he know-
 tan (any thing, i. e. if he be proud, and con-
 ife, (ed of the Knowledge he has, and ima-
 et as (es he knows all that is knowable, he knows
 o Spi (ing yet (saith the Apostle) as he ought
 o kno (now, 1 Cor. 8. 2. Some knowing men
 is m (nothing the better for all they know,
 viritu (the worse; their Knowledge only
 rkno (ms in their Head, and so puffs them
 think (it doth not sink down into their hearts,
 know (humble their Souls: Oh! *Be not wise in*
 are a (r selves, lest at last you be found great
 he (ols. But

Secondly, *Be not wise to your selves.* So o-
 ters read these words, *Be not wise in your*
 in the (u Conceits: We should improve our
 which (nowledge for the good, and advantage of
 tion (others, as well as for our own: *Let thy Foun-*
 dge (ns (saith *Solomon*) be dispersed abroad,
 it (ov. 5. 16. That is (as if he had said) com-
 tified (municate your Knowledge, and Parts to o-
 those (thers for their good, and so be not only
 the (wise for your selves: True Christians, or
 mid (men of Wisdom and Knowledge, should
 the (e like Lights that wast themselves for the
 und (good

good of those who are in Gods Hand. Have you Knowledge? Have it not to your selves, but improve that Talent for the benefit of others: Wherefore hath God endued you with Wisdom, and Knowledge, to serve your Generation in being useful to others, who may have less than you: Remember, he that is only wise to himself, takes the ready way to turn Fool: The closer (saith one) we keep our Knowledge, the likelier we are to lose it: Stand in the Waters (you know) soonest puddles, and grows thick: The gifts of the Mind, if they be not improved, they will soon be impaired; therefore see that you be not only wise to your selves, but labour to put out your Knowledge, what you may and can for the profit of others, that at last you be not found Fools; if God have given you Knowledge, Remember, it is not only for your self, but for others good; and therefore you cannot without sinning against him, be Wise to your selves.

But the Question yet remains, *Viz.*

Who are these Fools that *make a mock at Sin?*

I shall Answer, this Two ways. (1.) *Negatively.* And (2.) *Positively.*

First

st, *Negatively*. And here I shall shew
who they are not ; in Five things.

st, *There are some Ideots, or Naturals,*
or Persons of little or no Capacity. They
destitute of that common Wit, Reason,
Knowledge, which Men usually are en-
dow'd with ; in this sense you read of the
Foolish, *Eccles. 2. 19.*
these are not the Fools meant in the
Scriptures, who *make a Mock at Sin.*

Secondly, *There are some who are Fools in*
their own esteem. They acknowledge them-
selves to be but Fools, as good *Agur, Prov.*
2. I am more brutish than any Man, and
do not the understanding of a man. To be
Foolish in this Sense, is good, and argues
the best of Wisdom ; thus we should all la-
bour to be Fools, that we may be Wise :
No Man (saith Paul) deceive himself, if
any Man among you seemeth to be Wise, in this
world, let him become a Fool, that he may be
wise. *1 Cor. 3. 18. i. e.* Let him deny him-
self, and his carnal Wisdom, and be a Fool
in his own account. Or (2.) Let him be con-
sidered to be lookt upon as a Fool for Christs
Sake and the Gospels : The first step to
true Wisdom, or Knowledge, is to become
Fool in our own Accounts. They indeed
are

are not Fools, but truly Wise, (Wise unto God, and Wise unto Salvation) who know their own Ignorance, and are Fools in their own esteem ; Knowing Christians acknowledge themselves to be still Fools, in the great matters of God, and Salvation ; they bewail their ignorance, and desire greater degrees of Knowledge, *Psal. 119. Open mine Eyes to see wondrous things out of thy Law.* These Persons are not the Fools of the Text, who make Sin their pastime, they savour the things of God, and have *Confidence in the Flesh, - But rejoyce in Christ Jesus,* *Phil. 3. 3.* The Lord make all such Fools, which is to be Wise indeed. But

Thirdly, *There are some Fools that are accounted such by the Blind, Base, and Wicked World ; We are Fools (says Paul) for Christs sake ; that is, we are Accounted and Deemed so by the World,* *1 Cor. 4. 10.* All who profess Religion, and Covet to be strict followers of Christ, are grand Fools in the Blind Worlds account : But such at last will be found truly Wise, Wise unto Eternal Life : what the World calls Folly, is the highest Wisdom, and will be found so in the End ; we had better be called Fools for Christ and Religions sake, than be so indeed : Christians of an Exact, and Circumspect

Or, Wicked men are Fools.

13

Life, are truly Wise Men, whatever the World accounts them ; they are Gods Men, tho' the Worlds Fools. *The Word of the Lord is the beginning of Wisdom,* this the Ignorant World counts Folly : as a Drunkard, a Swearer, and Profligate, &c. this is no Reproach in the Worlds Judgment, but to Believe in Christ, to be seriously Religious, this they call Folly : To whom I would say this ; that if this Folly, to Repent and Believe in Christ, to walk with God in his appointed way ; the Lord make me such a Fool, this is to be really Wise ; they are happy Souls, who are willing (in this Sense) to be Fools for Christs sake : What tho' the World flout at you, and call you Fools for your strictness in Religion, be not discouraged, for they at last, will be the Fools, and you the Wise Men ; they now call you Fools, but they'll see themselves in the end, to be the greatest Fools, and you to be the Wisest Persons : Not then the Threats, Frowns, nor Mockings of the World hinder you from following Christ, and professing his Name, as hath done many, who are but Fools for their Pains : Remember, that to be truly Religious is the greatest and highest Wisdom, and you had better be Reckon'd

C

Fools

Fools by the World for Religion, than branded for Fools by the great God, making a Mock at Sin. But

Fourthly, *They are called Fools in Scripture, who (tho' they have Knowledge and true Faith) yet have much Ignorance and Unbelief remaining in them: O Fools (saith Christ) and slow of Heart to Believe all that the Prophets have spoken, Luke 24.* Here our Lord reprov'd his Disciples (for their Unbelief, and for their slowness of Faith, he calls them Fools, from the Root of good will towards them; it is Folly in Christians to give way to Unbelief; we should not Countenance but Mourn over our slowness of Heart to Believe what God hath said in his word; but these are not the Fools in the Text, who make a Mock at Sin. But

Fifthly, *They are called Fools, who have only Lamps, and no Oyl in their Vessels, and their Lamps. Matth. 25. 1, 2.* You Remember of Ten Virgins, and it is said Five of them were Wise, and Five were Foolish; and as our Lord makes the Wisdom of the former to lye in their having Oyl (i. e. Grace) in their Vessels; so he makes the Folly of the latter to lye in their Satisfying themselves with Lamps without Oyl; that is with a bare profession of Religion, without

the truth of Christianity: It is indeed
that Folly to please our selves with the
shadow, without the substance, and to
content our selves with the form, without
the power of Godliness; such Persons as
thus, you see are here branded for
Fools, and they'l find it to be great Folly,
when may be, it will be too late to Rectify

But these are not the Fools who make a
Mock at sin; tho' at last these will be found
Fools, yet not such as make a Mock at sin:
they had their Lamps of Profession, and
were not in those gross Acts of sin, which
others Lived in; yet they are Fools, and
will be sent to Hell as Fools that Mock'd
and Deceived themselves with a meer out-
ward Profession: These Persons (after all
their Noise about Religion) will miss of
Heaven, and go to Hell, as well as those
that make Sin their pastime, tho' it will be
a cleaner path: And thus you see who
these Fools are not, that make a Mock at
sin. I shall now,

2ly. Shew you who they are that do
so: And you may know them by their
properties, in these Eight following Particu-
lars. As

First, *It is the Property of a Fool to have no
fore-sight*

foresight of things, nor to be concerned
what is to come. If a Fool hath but a p
 sent Supply, from hand to mouth, he
 away care, and is concerned for no mor
 The Grasshopper sings in Harvest, wh
 the Aunt works; and begs in Wint
 when the Aunt sings: Thus wicked
 are Fools, they are not concerned for t
 to come; they care not what becom
 of their precious Souls, so they have
 present supplies: An ungodly man tak
 as little care what becomes of his So
 as the natural Fool what shall become
 his Body. They say as the Epicure, l
 us have Pleasure now, let us eat and dri
 and be merry now, for it is better, l
 they, to have a living Dog than a de
 Lyon. These Fools do not in fair Weath
 repair their House against storms, nor
 the time of Peace provide Armour for
 day of War: they regard not in heal
 to prepare for Sicknes, nor in Time
 prepare for Eternity; they are for prese
 Happiness, whatever be their future
 state. It is said *Prov. 22. 3. That the*
 prudent man foreseeth the evil, and hideth him
self, but the simple pass on and are punished.
 They watch not, therefore the day of t
 Lord shall come upon them as a Thieft
 the Night, and spoil them of all the
 plea

asures and pastimes: the men of the
 d VWorld would not concern themselves
 out what was coming upon them; they
 ere eating and drinking, marrying and
 ven in Marriage; sin was their Pastime,
 the Flood came and took them away: So
 all the coming of the Son of Man be, Mat.
 . 39. Wicked men are secure, and please
 emselves with present Enjoyments; while
 e great business of God and their Souls,
 forgotten and not thought on by them;
 ey dream not of an *Audit*, 'till they are
 led away hence by Death, to take their
 eckoning. Is not this folly, and are they
 ot great Fools, to neglect God and their
 ous, and not regard the things belong-
 g to their Peace, 'till they are hid from
 eir Eyes? But

Secondly, It is the property of a Fool to
 eect things that are hurtfull for him: He
 ves to play with Thorns, and with those
 ings which are for his own mischief:
 hus wicked men are Fools, for they love
 dally with their own Vexation. Some
 ote on the VWorld, others swim in plea-
 res, and take delight in sin, that in the
 d will ruin their Souls: there is nothing
 at wrongs and wounds a man more than
 n; yet such is the folly of wicked men
 at they consent and yield to it; they run

(as it were) this poysonous Spear into their own Bowels, and so wound and hurt themselves, and yet they say, *Are not we in sport?* Many are like the VVasp about the Gall Pot, that leaves not 'till for one lick of the Honey she be drowned in it; many leave not sin, 'till it drowns them in everlasting perdition: poor fools, they do but run thorow many Dangers to find more; they go thro' the easier, to find the worse of all, *for sin when it is finished brings forth death*, Jam. 1. 15. Sinners are such Fools that they play with the Asp, and delight to be at the Mouth of the Cockatrice's den; they drink off Iniquity like Water, and the poyson of asps is under their tongues, Rom. 3. 13. The Devil does but hold Vanitie as a sharp VVeapon against them, and they run full breast upon it: VVhen Satan tempts them to sin, he puts (as it were) a Knife into their hands, and bids them lash and wound themselves, and yet such is the folly of Sinners, that no sooner doth the Devil entice them to sin, but they consent to him, and with all their might they stab, and wound their own Souls: These Fools need no Enemies, let them but alone and they'll cut the throats of their own Souls, and kill themselves: The envious person, he pines away his Marrow; the

Adul-

alterer, he poysons his Blood, and for
 the little pleasure hazards the eternal Dam-
 nation of his Soul; the Prodigal, he la-
 ges away what he hath, and spends it
 on his Lusts; and the Drunkard drowns
 his own vital Spirits, &c. And thus wic-
 ked men make war upon themselves with
 Engins of Death: They *haste as a bird*
into the Snare, and consider not that it is for
their Lives, Prov. 7. 23. These fools pur-
 sue sin, because at the present it seems to
 be pleasant, but they consider not that in the
 end it will bite as a Serpent, and sting as an
 Aspidochelone, Prov. 23. 32. The pleasures of sin
 are but for a season, Heb. 11. 25. yet such
 fools are Sinners that (for this moments
 pleasure) they'll hazard the loss of Ever-
 lasting Pleasures in Heaven, at Gods Right
 hand. But

Thirdly, It is the Property of a Fool to
 prefer Trifles and Toys before things of worth
 and value. The Fool (as one words it)
 will not give his Bable, a thing of no
 worth, for the Kings Exchequer: He is
 well pleas'd with a Counter as with a
 Guinea, and he prefers a Pebble with a
 rich Jewel. A fool knows not the value
 of things, nor how to make a Right choice.
 Thus wicked men are Fools, they prefer
 Earth before Heaven, Gold before Grace,
 and

and their Bodies of dust before their precious Souls: they choose the transitory things of this World, before the Favour of God, Pardon of Sin, a part in Christ and an Inheritance amongst the Saints in Light: These Fools prefer the World before Christ, and a moments Ease and Pleasure in Sin, before an Eternity of Joy and Glory in Heaven: They labour more for the Honour of Man, than for the Honour that is of God, and take more pains for the present good of their Bodies (that a little while must dye) than for the Eternal good of their Souls, which are a thousand times of greater worth: They are Fools indeed, and are much to be pitied, who forsake Corn for Acorns, and the best Good for meer Trifles. Are there not many such fools, who forsake a state of Immortality for an Apple, as *Adam* did, and sell their Birth-right (if I may so say) for a Mess of Pottage, as *Esaiah* did? They part with all their portion in Christ (as the *Gergesites* did) for Bacon and a Royalty in Heaven for poor Oxen and a Farm on Earth, as the bidden Guest did, *Luk. 14. 16, 17.* Is not this folly and are not such Fools, to esteem Grace and Glory less than Farms and Oxen, and the Mercy and Kindness of God in Christ?

than Vanity and Lyes? There are too many such Fools, the Lord deliver us from them, who have (as they desire) their portion in this World; they mind earthly things, and their Belly is their God: But pray what will their End be? Oh! Paul tells you, *That their end will be destruction*, Phil. 3. 19. Can men discover any folly more than in preferring the World, and the perishing trash of it, before God, Christ and Heaven: I know not who to compare such persons to, but to the Prodigal Son, before he came to himself, Luk. 15. 17, 18. There are three or four things remarkable about him, with whom these Fools may fitly be parallel'd:

First, The Prodigal left his Father's House for a far and strange Countrey; it is said of him, V. 13. *That he went into a far Countrey, and there he wasted his Substance with riotous living.* Thus these Fools forsake God and his House (I mean his Church) for this base World; they had rather enjoy the World with its pleasures, than have Communion with God and his People. Tho in this World they should be Strangers, yet they forsake God and his Church for it, 2 Tim. 4. 10. where-fore I am sure they shall not be long dwellers,

ers, they *have no continuing City here*, H
 13. 14. and yet they desire and place their
 Happiness in the Creature: Every thing
 in the World, yea the best things in
 are but **Broken Cisterns** that can hold
 Water, yet wicked men are such Fools
 that they forsake and leave God the **Foun-
 tain of Living Waters**, for it, *Jer. 2. 13.*
 14. But,

Secondly, The Prodigal Son left his
 fathers Inheritance for a Bag of Money;
 these fools will not tarry for their Inheri-
 tance in Heaven; they are for their Por-
 tion Now in hand, and so they willingly
 take what this World thrusts into their
 hands at the present: Who but a Fool
 would refuse the assured Reversion of some
 Lordship (tho' one or two must dy first)
 for a sum of Money that would pur-
 chase little or nothing: He is a Fool in-
 deed that would sell his Soul and Heaven
 for this sorry World. What is a portion
 here, to a portion in Heaven? There are
 great things in Reversion, things that *Ey-
 hath not seen*, &c. *1 Cor. 2. 9.* But the
 most of men are such fools, they are for
 having all in hand, and care not to trust
 God for the Invaluable Mass of Glory.
 They look upon them as fools, who wait
 for a Portion in Reversion; for they receive

in their folly, a penny in Hand, is worth a pound in Hope. But

thirdly, The Prodigal Son left his Father's House and friends, for Harlots, and other Creatures, with whom he spent his Substance in Riotous Living: So these Fools leave the Company of the Saints for the Sons of Belial; they forsake them who give God's praises, for them who roar out blasphemies; they choose to follow a Multitude to do evil, and had rather do as the Heathen and not as the Best: Oh! let such men know and remember, that a companion of fools shall be destroyed, Prov. 13. 20. and he that forsakes his ways, shall get a snare to his Soul, Prov. 22. 25. But

fourthly, The Prodigal Son left the Father's House and in his Father's House for Husks. So these Fools leave Christ the Bread of Life, for the husky and sorry things of this world: Is not this folly, to leave (with the Dog in the Fable) the Substance for the shadow? to forsake Christ and his Treasures, for Toys and perishing things? wherein wicked men shew their great folly, in fastening their Affections on transient pleasures, and neglecting the Pleasures that are at God's Right hand for Evermore: there is no folly like this, to prefer the world and its Riches, before Christ and Glory;

Glory; doth not this demonstrate
greatest folly, for persons (when Life
Death, Heaven and Hell are set before
them) to choose Hell before Heaven,
Death before Life; yet such fools are
most of men, they choose the World
before Christ, *Matth. 19. 20, 21.* and pre-
fer triffles before their Souls; Heaven
Glory: But

*Fourthly, It is the property of a Fool
run on his Course or Way with precipitancy
not considering the End. He will go on
his way, let what will come on it: Such fools
are wicked men, they run on in the way
of Sin as if they were mad, not considering
that the End thereof is Death and Dama-
nation: they go, they run, they fly, as
God that rides upon the wings of the
Wind, should not overtake them; every
Sinner runs down Hill, Hell-ward, but
few consider it; they drive on (Jehu-like)
furiously in the ways of sin, as if they had
received that Commission, *Salute no man
by the way. The prudent, or wise man,
foreseeth the evil and hideth himself, but the
simple or foolish sinner, he passeth on and
is punished, Prov. 27. 12.* The silly Sinner
goes on with haste and speed, but he need
not make such great haste, for he will be
at Hell soon enough, unless rich Grace*

ments: These Fools make more haste
good speed, for sin will soon bring
to that place whence they shall not
return: Haste is good, where the Way
Cause is good; it is good to make
haste, and not procrastinate, or delay, to
have an Interest in Christ, and to make sure
of Heaven and Glory, *Psal. 119. 60. Heb.*
8. 2 Pet. 1. 10, 11. But remember,
haste or speed in sin is bad and dangerous.
Many have learned to be wise that makes
them to repent, and get out of the way of
sin, but they are grand Fools who yet
continue in it, and are making haste to fill up
their Measure: wicked men are such fools
that they will pursue their Lusts, and will
not hearken to the Counsel of God, nor
to the Admonitions and directions of his
faithful Ministers; tho' they are told day
after day, that if they proceed and go on
in their way of sinning, they must perish
for ever, yet they go on their way, pro-
mising themselves Peace and Happiness;
they say, they shall have Peace, tho' they
walk after their base Lusts, and add sin
to sin: but let such remember, that the
jealousie of the Lord shall smoke against
them, and all the Curses contained in his
book shall be their Portion: *Dent. 29. 19,*
20. But,

D

Fifthly,

Fifthly, It is the Property of a Fool, *to judge of the Nature of things, nor of Time and Occasions, and hence he is angry with every thing that suits not his Nature and foolish Humour.* Thus wicked Men are Fools; sin hath so blinded their Minds, and hardened their Hearts, that they call *evil good, and good evil*, Isa. 5. 17. They know not rightly the Nature of things, and therefore they are offended with those Ways of God, which cross their carnal and sinful Appetite: these fools would have the holy God yield to them, and order things to suit their base and filthy lusts; they would like his wayes very well, could they but have Elbow-room for their sins; and he would be a good Master in their esteem, would he but allow them their beloved lusts: These wretches would be saved in a way of sin; they would go to Heaven at last, but they are not willing to walk in the way that leads thither; like mad Balaam, they would *dye the Death of the Righteous*, Numb. 23. 10. but they are not willing to *live the Life of the Righteous*: they would have their sins pardoned, but not subdued, and their Souls saved, but not renewed by Grace: these Fools are for Happiness, but not for Holiness; they would be saved by Christs Blood, but they desire

fire not his Spirit and Grace to sanctify and renew them: these are Fools indeed. But

Sixthly, Is not he a Fool, that thinks it is time enough to sow his Seed, when he should reap his Crop. Thus wicked men are fools, they think it is time enough to Repent hereafter, and that the last of their days, and the worst of their Strength, is enough to God: these fools think it is time enough to be Religious, and to seek an Interest in Christ, when they have spent their days in Sin, and in serving the devil; these silly wretches procrastinate, and cry *Cras, cras, To Morrow, to morrow*, tho' they know not what a day may bring forth: God saith, *To day if ye will hear my voice, harden not your hearts*, Heb. 3. 7. but the foolish Sinner cries, *To morrow*, or hereafter; and so he puts off the business of God and his Soul from one time to another: The most of men are such fools, that they sow to the Flesh, and serve their own lusts, and yet they think and hope (as they call it) to reap Everlasting Life: The Word saith (and Oh! that Sinners would Believe it,) That *whatsoever a man soweth, that he shall reap*, he that soweth to the Flesh, shall of that reap Corruption, that is, Hell and Damnation; but he that soweth to

the Spirit, shall reap Everlasting Life, Gal. 6. 7, 8. This is as true, as God is true, and yet men are such Fools as to hope for Salvation, while they are working out their own Damnation: They think, and resolve to serve the Devil, and spend all the best of their Days, and yet hope that God (at last) will accept of their Repentance, and receive them to Glory, on what grounds they have for this I know not, but their own Presumption and Folly. 'Tis true, God saved a penitent Thief at the last hour; but remember, this was only that none might despair; and it was only one, that none might presume; God calls you now to Repent and Believe in his Son, and says, *Now is the Accepted time, Now is the day of Salvation*, 2 Cor. 6. 2. But what assurance, Sinners, have you, that God will at last save you, if you wilfully put off your Repentance now? Now Christ is offered and tender'd to you freely, now you are called and invited to the great Supper, where *all things are ready*, Matth. 22. 4, 5. But are you sure, (though if you make light of this) that God will accept of you at last, and welcome you to Glory? what Word of God have you to ground such foolish Hopes upon? Did not God swear in his wrath, that those who

Who made light of his Supper, should ne-
ver taste of it? *Luk. 14. 24.* How do you
know but this may be your Case? God
may swear in his wrath, you shall never
enter into his Rest, nor participate of
his Glory; therefore be not foolishly con-
fident; for remember, *The Wicked shall not
be punished.* But

Seventhly, Is not he a Fool, who spends
Money for that which is not Bread, and
Labour for that which satisfieth not?
Such Fools are Ungodly Men, they la-
bour for the wind, and pursue Shadows;
they strive to satisfie themselves with Van-
ity, and follow after the Wind; they
pursue things that will not fill the Soul,
nor satisfie its desires; things that are un-
certain, lost by one Storm at Sea, confu-
sed by one spark of Fire, or wasted by
the badness of Trade: These are the
things that the most pursue and labour for:
they set their Eyes and their Hearts upon
that which is not, and labour for the Meat
that perisheth, and therefore they must
be Fools; foolish Sinners pursue that, which
will not do them good, when Christ offers
them all saving good; they earnestly la-
bour, and trade for vain and unprofitable
things, tho' the great things of Christ,
and Salvation by him, are graciously offer-

ed to them; but this is their great folly when men may have all saving and Everlasting good by Christ, to slight and neglect this, and to take up their Hearts and Lives, their care, strength and time, for things that will never profit them; this is folly with a witness: O what foolishness is this, that men for *Lying Vanities* should forsake their own Mercies, *Jonah* 8. There is nothing can help and save Sinners, but Christ; he is the *Way, the Truth, and the Life*, *Joh. 14. 6.* There is no Pardon of Sin but thro' his Blood, no Justification to Life but by his spotless Righteousness, and yet such is the folly of Sinners, that they slight him and his Righteousness, and toil for things that will never do them any good at last; this is extream folly, and they'll find it so at last if God in his rich Grace, and free Mercy prevent not. But

Lastly, Is not he a great Fool, who esteems the greatest Evil, before the greatest and Best good. Such fools are Sinners, they prefer their lusts, pleasures and pastimes, before God and Christ, the best and chiefest Good: they love their sins more than Christ, and the things which make for the weal of their Souls. You read of some, *2 Tim. 3. 4.* who are lovers of pleasures more than

folly of man lovers of God; every thing is loved
 Every such, except God and Christ, who
 should be loved above all, *Matth. 22. 37.*
 tho' God is the chiefest Good, yet Sinners
 hate him, *Rom. 1. 32.* and tho' Sin be the
 greatest evil, yet they love and like well
 of it: there is nothing bitterer than Sin,
 and there is nothing better than God and
 Christ, and yet Sinners are such Fools, as
 love Sin, and despise him; they choose
 Sin, and refuse the good, that is in the Eter-
 nal God; they account Christ and his Riches
 not worth the pleasure of one base Lust,
 which is folly to an high degree: Thus
 you see who these fools are, that make
 Sin their pastime; or in what respects wic-
 ked men may be said to be Fools. Having
 thus spoken to this, I should now come
 (Secondly) to shew you the several Kinds
 of them. But I must leave this for the
 next time, and only shut up all with a
 word or two of Use.

APPLICATION.

(1.) Use. Be cautioned this day against
 the folly of Sinners, and run not with
 them to do Evil: I say to you all, as it
 is *Prov. 1. 10. If Sinners entice you, consent*
not: In Civil Matters (says one) it is good
 to do as the Most, but in Religious to do

as the Best: Oh! *follow not a Multitude to do evil*, *Exod. 23. 2.* It will (remember) be but poor sorry Comfort, to go to Hell with Company. But

(2.) You that by Grace, are made wise to Salvation, bless God for so great a Mercy; you were once ignorant of God, and Christ, and made a Mock at Sin. Oh bless the Lord as much for the Grace and Wisdom you have (whereby you differ from the Fools of the World) as for your Reason, whereby you differ from the Fools of Nature: Are you enlightened by the Spirit, and made wise unto Salvation? bless the Lord with your whole Souls; for, Flesh and Blood, remember, hath not revealed divine things, and Mysteries to you, hid from others, but your Father which is in Heaven, *Math. 16. 17, 18.* So much for this time. The Lord Bless the Word to you.

THE

THE

Sinners Folly, &c.

SERMON II.

PROV. XIV. 9.

Fools make a Mock at Sin.

WE opened these words the last day, and told you, there are three parts, or things considerable in them.

First, The Person spoken of, *a Fool*, a foolish Person.

Secondly, The Fools Sport, or Pastime, and that is *Sin*. And

Thirdly, The Medium or connection that brings together the Fool and his Sin, and that is *Mocking*: *Fools make a mock at Sin.*

i. e.

i. e. They think and speak lightly of it and take great pleasure and complacency in the committing of it. The Doctrine of this.

Doct. That Sin is the Sinners Pastime or Recreation.

For the speaking to this Truth, we will use on this Method, *viz.*

1. To shew you, who these Fools are that make a Mock at Sin.

2. How many Kinds of Fools there are. And,

3. Practically to apply the whole.

The first thing or Head we spoke of the last day: We shall now (God assisting) shew in the Second place how many Kinds of Fools there be.

As these Fools are many (as I have before shewn you in Eight particulars) so they will be of many Kinds: I shall rank them into these four Kinds or sorts, *viz.*

(1.) The *Sad Fool*. (2.) The *Glad Fool*. (3.) The *Haughty Fool*. And (Lastly) The *Naughty Fool*.

First, There is the *Sad Fool*. But pray you, who is he?

Answer. He is the Envious Person, who repines at his Brothers good and welfare.

an Enemy to all Gods Favours, if
fall not upon him, but upon others:
quarrels with God because his Neigh-
prosper; This Fool is pleased with
that God doth, but what he doth
him; his Heart pines and repines at
others enjoy, for he cannot be happy
Company: he would have none pro-
but himself, and thrive, but himself;
fore one calls Envy, *The Vexation of*
quishing Mind, arising from anothers
re. Envy is the Trouble which a man
eives in himself at the good which
er receives; this folly is in the hearts
many, who rejoyce at others Ruin;
are sad when they rise and thrive in
World. All the Lusts in the World
duced to three Heads, by the Apo-
stle John: *The Lusts of the Flesh, The Lusts*
of the Eye, and The Pride of Life, 1 Joh.
1. Envy by one is called, 'the chiefest
of the Eyes; and (says he) it is pro-
ly so called, because a man seldom en-
th another, untill he seeth some good
hath above himself. This is great sin
folly, and argues the heart not to be
right: for this Evil is found most in Na-
tional men, who are without God and Christ
in the World, Titus 3. 3. This was the sin
of the Devil himself, which turned him
out

out of Heaven, and it was the Sin of Cain who in spite slew his Brother, because he was more Righteous than he, *Gen. 4*. Where this Sin reigns, and is predominant, it bewrays the Person to be a Fool, for it is said to be found in *silly men*, *1. 2*. The envious person is a great Sinner, and a great Fool, which appears in two things: As

(1.) *He is a Murthrer of himself*. Wrath killeth the Foolish man, and Envy killeth the silly one, *Job 5. 2*. It begins at the Eyes, but rots down into the Bones, and destroyeth the Contentment of a mans Life, and Burns him with a kind of Fire unquenchable. This Vice (which is but Foolishness) because it cannot feed upon another mans Heart, it feeds upon its own; like a little Flye, to put out the Candle by eating it self; this Vice feeds upon the Envious person, like the Moth or Worm, by degrees, and so it gradually kills and destroys him; while he envieth others Happiness, he is hastening mischief upon himself, and giving himself a mortal Stroke. Oh! see that you eat not the Bread of him that hath an evil Eye, for he is a Murthrer of himself, *Prov. 23. 6*. While he envieth others welfare, and wisheth mischief to them, he is but hastening it upon himself.

his own Ruin; and is not he a Fool
 that pines away his own flesh, and seeks
 to murder himself by vexing at anothers
 profit, Credit and preferment: Whatever
 people think, they'll find this grand Folly,
 bitter in the end, the good Lord de-
 liver us from this folly, which is Bond
 in the Hearts of Fools. But
 (2.) *The envious Person is a Murderer*
to the party he envieth. At least he is so in
 his Heart, because he wisheth him out of
 the World: This is called *Bitter envying*,
 note the Original of it, That it pro-
 ceeds from the overflow of Gall and
 Cholera, that Root of Bitterness that is
 in the Heart, James 3. 14. Envy maketh
 man malicious and contentious, it maketh
 him backbite and practise Evil against his
 neighbour: The Envious man hates his
 brother, and is a Murderer, tho' he doth
 not actually murder him (wanting Place,
 Power and Opportunity) yet he murdereth
 him in his Heart, because he wisheth all
 ill to him; and that he were out of the
 world, 1 Joh. 3. 15. This Folly only rests
 in the Bosom of Fools, who cannot live
 without either murdering themselves or
 others; wherever this evil Reigns, it ar-
 bes a nullity of Grace, and the Heart to
 be carnal, sensual, and devilish, James 3. 15.

You read of Persons being full of envy, and what follows it? Paul tells you, *deceit, murder and debate*, Rom. 1. 29. This vice is compounded of Pride, carnal Desire, and carnal Grief: Many glory in this, which is their shame, folly, and deformity, and will at last (except God in his Grace prevent) be their utter ruin and overthrow in carnal things, Envy is sordid, in high things it is devilish; in the one we partake with the Beasts, who ravenously seek to take the prey one from the other; in the other we partake with the Devils and evil Angels, who being fallen from their Happiness, now malign and persecute those that enjoy it. This Vice and folly (I am speaking of) discovereth it self in grieving at others Enjoyments, and in joyning at their disgrace, evils and ruin. These Fools would have all things ended within their line, or pale: If God (in his wise Providence) frowns upon others, they rejoyce; and if he smiles, they are sad: This is great folly, which you profess Religion, should have a care and watch against; this will keep you from growing in Grace, and make you look like graceless and carnal men: Yet carnal (said Paul to the Corinthians) for there is among you envying, strife, and

ions, are ye not carnal (says he) and walk
 men, 1 Cor. 3. 3. To be filled with
 vy, and grieve at others Happiness,
 and rejoyce in their Ruin, is to discover
 selves to be carnal, and to walk like
 foolish men of the World, who have
 grace: Remember, as this Vice, and
 is natural, so it is odious, 'tis inju-
 rious to God, and his wise dispensations
 the World, as if he had not equally di-
 stributed his Gifts and Blessings; it is also
 hurtfull to others, for thereby we malign
 the good that is in them, from whence
 comes hatred and persecution. And as
 this Vice is Injurious to God, hurtfull to
 others, so
 (10) It is hurtfull to our selves; there-
 fore it is called the Rottenness of the Bones,
 and Blind Heart (says Solomon) it is life to the
 flesh, but envy is the rottenness of the Bones;
 Prov. 14. 30. Oh! beware of this evil
 which is hatefull to God, prejudicial to
 others, and hurtfull to our selves. Let all
 bitterness, wrath and anger, be put away from
 us, and be ye kind one to another, tender-
 hearted, forgiving one another, even as God
 for Christs sake hath forgiven you. Ephel. 4.
 32. But
 Secondly, There is the glad Fool, or if
 you will, the mad Fool.

But you'll ask, Who is he?

I answer: He's one, who rather than be
want sport, makes Goodness it self his
sport. This Fools Mirth is to fully Va-
lue, and the Vertuous with Slanders, and
with a jest to laugh Religion out of fashion:
there be many such mad Fools among
us, who instead of practising Piety, for
at all Religion that is true, and at the Re-
ligious. In our wretched dayes (where
we live) there be too many (who, as
Tarks count all Fools to be Saints, so they
count all Saints to be Fools: None as
wise men in their esteem, but such as live
in Sin, and walk with them in the same
excess of riot. But let them mock, and
they will see in the end who are the Fools,
and who are the wise men; Whether they
who live in Iniquity, or them who Believe
in Christ and practise Piety; to live vainly,
is to walk as the foolish Gentiles, who
are wise to do evil, but to do good they have
no understanding, Jer. 4. 22. But to walk
circumspectly, to live to Christ, and study
his glory, and Exaltation, this is the high-
est and best wisdom: Therefore (says Paul)
See that ye walk circumspectly, not as Fools,
but as wise, redeeming the time, because the
dayes are evil, Ephes. 5. 15, 16. The world
may call this Canting and Folly, and scoff

But you for your strictness in Religion :
but be not discouraged, for you are not
Fools for your Piety, but they for their
 scoffing. Remember, your dear Lord was
 mock'd and derided at, and that for his
 trusting in God, Mat. 24. 43. He trusted in
 God (said they) let him deliver him Now
 he will Save him, for he said, I am the Son
 of God : Thus was Emanuel, God-with-us,
 scoffed at ; he was mocked, and used like
 a Fool in a Play : But who were the Fools
 think you ? Christ whom they mocked, or
 they for mocking at him ? Let these Fools
 go on in their show : God will reckon with
 them at last, and prove them to be Fools
 for mocking at Christ and Religion, and
 they only to be wise whom they mocked
 or Fools. As he (saith Chrysostom) that is
 scoffed for Religion, and beareth it well,
 is an Angels Peer, so he that scoffs is
 worse than a Man : 'Tis a marvellous grace
 to suffer disgrace for Christ and Religion :
 but it is persons great shame and folly, to
 be the Revilers and Scoffers at them. Thus
 beloved, to suffer for Christ and Piety, is
 the greatest promotion in the World. If
 ye be reproached for the Name of Christ (saith
 Peter) happy are ye, 1 Pet. 4. 14. Well
 Christians cheer up, and remember who
 they are that revile you, and scoff at you.

for Religion, they are not wise men, but Fools, whom God at last will punish for their folly, *Prou. 20. 29. Judgments are prepared for Scorners, and stripes for the back of Fools*: They are merry Fools now, but God will make them sad Fools at last: they scoff at you now as fools for being Religious, but they'll mourn at last for their folly, in not being as Religious and pious as you; they will find you at last to be the wisest men, and themselves to be the worst of fools, for scoffing at Christ and you, for professing his sacred Truths and Wayes; These fools now live merrily, but remember (except special Grace prevents) they'll dy sadly, and be damned eternally: you had better go to Heaven with the Worlds flouts and mocks for Religion, than go to Hell (with these fools) for making a Mock at it: It is far better to endure for Christs sake the tryal of cruel Mocking, than at last to suffer the Vengeance of Eternal Fire for being Mockers. The Apostle *Jude* telleth us, *u. 14, 15. That the Lord Jesus will come from Heaven to execute judgment upon all that are ungodly, for all their ungodly deeds, and hard speeches which they have spoken against him, and his Righteous Wayes.* These mad fools (who make scoffing at Religion and at the Reli-

gious

ious their Pastime) shall not always go unpunished; there will come a day of reckoning for all their hard and wicked Speeches, and scoffing at the Saints; and it will be a dreadful day to them; for then all their mad mirth will be turned into mourning; when all tears shall be wiped from the Saints Eyes (whom they derided;) then their Eyes and Hearts shall be for ever filled with tears, anguish and sorrow; when the Saints shall enter into the Joy of their Lord, then they shall be sentenced to Hell, where there is weeping, howling, and gnashing of teeth for ever, *Math. 25. 11.* They now make a Mock at Religion, and make themselves merry in scoffing at Religion, but then their laughing will be turned into howling, and God himself will laugh at their calamity, and mock when their fear cometh, *Prov. 1. 27, 28.* He that now sits in the Heavens (and beholds the folly of these mad fools) shall laugh at them, and (at last for this their folly) he will have them in derision, *Psal. 2. 4.* But

Thirdly. There is the *Haughty Fool*, who is the proud and ambitious Person. This fool is for climbing up high Towers, but never forecasts how to get down; up he will climb the pinnacle of worldly Honour,

nour, though he falls headlong. Many are ambitious of Honour and greatness here, they are for Earthly preferments, what ever becomes of their Souls. Tho' these fools meet with many disappointments in their pursuits after worldly Honour, yet still they flatter themselves with success: their Fancy persuades them (as men do Fools) to shoot away another Arrow to find the first, and so at last they lose both. I mean, they lose the World and their Souls too. Are you, Sirs, ambitious of worldly Honour and Greatness? is this preferred by you before Christ, and his unsearchable Riches? remember, this is folly, and you at last will be found great fools. Do you reckon that Cardinal a wise man, who said, He had rather lose his part of Interest in Paradise, than his Part in *Paris*. Such fools are you, who are so ambitious of perishing Honours here, as to prefer them before Christ and Heaven, and the Honour that is of God: This was the Sin, remember, that lost the first Ship; I mean, that undid *Adam*, and us in him. He was not contented with the green Pastures where in God had placed him, but he must needs eat of the Fruit which his Lord had forbidden him to eat of: The Devil had told him, that if he would eat, he should not

lyc, but be as Gods, knowing good and evil,
 Gen. 3. 5. Now his Heart being filled
 with Ambition, he strove to be as God,
 and so fell from what he was, and lost his
 happy State: He was a King on the Throne,
 but now he became a Captive and Slave
 bound in Fetters: He lost his Likeness to
 God, and his Communion with him. Was
 not Adam then, think you, a great Fool,
 for striving to be higher than God would
 have him, and to lose his Happiness, he
 was possessed of? Thus too many are Fools,
 being discontented with what they have,
 they (not in Gods way) reach for greater
 things, and so in the end they lose all.
 It is great wisdom to be contented in, and
 with the Conditions God hath set us, 'till
 he in his wise Providence shall see fit to
 lift us higher. Riches and Honours are in
 his hand; he pulls down, and he sets up
 as pleaseth him. The ambitious Fool is
 immoderately thirsting after worldly Ho-
 nour and Greatness, as being dissatisfied
 with what he hath, he never looks back-
 wards, but will be forwards; he is pres-
 sing forwards every day. But what is it
 for? it is not for the prize of the high call-
 ing of God in Christ Jesus: it is not for
 grace, but Gold; it is not for the Honour
 of God, Joh. 12. 43. But it is for
 the World;

Worldly Honour, which (if obtained) will leave them at the Grave, if not before. These are Fools indeed; they are like him whom I have read of, who staring on the Moon fell into a Pit; they stare upon the Pinnacle of Worldly Pomp and grandeur, till they fall into the Pit of Hell; is not this folly, for men willingly to lose God, Heaven, and their Immortal Souls, for this base World? But,

Fourthly, There is the *Naughty Fool*, who is the *Covetous Person*, and I must tell you he is the very Fool of all; for he will lose his Friends, starve his Body, and damn his Soul, and have no Pleasure for it. The Prophet *Jeremiah* tells us, *thou shalt leave thy riches in the midst of thy dayes; and at the end shalt be a Fool*; as he hath liv'd so he shall dye, *Jer. 17. 17*. It is a disease amongst men, to covet the greatest things here, and not to enjoy the least. You have heard of the Merry Fool, but the very fool of all is the Covetous Man. He wastes himself to keep his Goods from wasting, which in a little while he must leave behind him, *1 Tim. 6. 7*: he fears not Death nor Judgment, and therefore cares not to provide for them. This fool covets not the best Good, but what the

World

World can afford him, *Psalm 47*. You would think it were petty Treason to call Rich man a Fool, but he doth so that can justifie it, *Luke 12. 20, 21*. Then *God* said *God* to the Rich man) this night shall thy Soul be required of thee: So are they that lay up riches for themselves, and are not rich towards *God*. The covetous fool is like the Mill-wheel, which turns about all day, and at night remains in the same place; he spends his time to get the World, and may he get it not; and what he hath gotten, Death comes and strips him of all. Covetousness brings nothing home at last, yet the avaritious Person is such a fool, that he cares not for advantage to pine his Body, waste his precious Time, and damn his Soul. Covetousness is to be shunn'd, and hated as a great Sin, and folly, and that for three Reasons. As,

First, *Because it is a sin against Nature*. It makes our Souls terrene, which should be celestial: the covetous Fool is seldom or never above, for his Heart is set upon Earthly and sublunary things: he covets and desires nothing more, than to lay up Treasure for himself here, which is folly to the highest degree. A moderate care *God* hath allowed us; and this care should be taken for the good things of this Life:

Life: for it is the will of God that every man should be diligent in his Calling. But to be preposterously carefull for the things of this World, is folly and madness. Is there any thing this vain World can afford, that we can carry with us beyond the Grave? We brought nothing into the World, and we can carry nothing out of it, that will do us any service at last. *Job* 1. 21. Our only Treasure is in Heaven, and there should our Hearts be also. *Matth.* 6. 21. But this foolish sin of Covetousness, causeth our Souls to be earthly, that should be heavenly, therefore it should be hated and avoided as the greatest folly. But,

Secondly, *Because this sin and folly is the procurer of a Curse.* There is a Word pronounced against them who joyn house to house and lay field to field, till there be no place that they may be placed alone upon the Earth. *Isa.* 5. 8. This sin exposeth men to Gods abhorrency, and pulls down his wrath and Curse upon Body, Soul, and Estate. The wicked are such fools, that they bow of their hearts desire, and blesseth them whom the Lord abhorreth, *Psal.* 10. 3. Now remember, whom God abhors he curseth, and his Curse blasteth, wherover it comes. You had better be without the World, than

man have it with Gods Curse: *They that*
will be rich (whether God will or not) *fall*
into a snare, and many hurtfull lusts, which
draw them in perdition, 1 Tim. 6. 9. The
covetous fool, he is for the World, let
what will come on't; he will wrong and
fraud, and raise his Estate upon the ruins
of others: his Heart is so set upon the
World, that to get it, he careth not what
lawfull means he useth. Now is not he
fool, who covets the World with Gods
Curse, nay, that doth what he can to
have Gods Curse upon what he enjoys? *And*
these Fools value Gods Blessing and
favour, they would beware of this sin,
and of using indirect means to get riches.
Gods Favour is better than Life, and it is
a Blessing that maketh rich, Prov. 10. 23.
Yet many men are such fools, that they
prefer outward Wealth and Gain before
his favour, and care not for his Blessing
or Curse, so they have but the World.
Thirdly, *This Sin and Folly should be ha-*
ted, &c. because it is a Dishonour to true
Religion. For men to say their Hopes are
above, but yet their Hearts are below,
sewed and linked to the World: This
highly dishonourable to Religion; for
persons to profess to be above the Starrs,

and yet to lick the dust of the Serpent; to say they are born of God, and yet are buried in the Earth, is a great Reproach to the Religion they profess. What God of old said to *Baruch*, he saith to all that profess his Name, to check their folly in coveting the Wealth of this base World. *Seekest thou great things for thy self? seek them not*, Jer. 45. 5. What, thou *Baruch* who art Illustrious by thy Office, a *Levite* dost thou seek great things for thy self here? seek them not. Thus God saith to you who profess his Venerable Name; What! (say God) are you Ennobled by your Noble Birth? and do you profess to be my Children? do you call your selves by my Name and hope at last to dwell with me in Glory? and do you yet anxiously seek great things in the World? I say unto you, Seek them not: do not thus degrade your selves and reproach my holy Religion; hearken to what God says, and fear this Evil Covetousness; is your God, your Christ, your Heaven, and your Crown above? do you hope hereafter to reign with Christ and to sit with him upon the Throne? If so be shame, let your Hearts be where your Treasure is: Let not the World be your Idol, nor steal away your Hearts from God: it is great folly to seek great things here, which

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which we cannot long enjoy. Every Estate
is subject to change; Kings and Prin-
ces we see may, and must lay down their
Crowns and Scepters at the Grave: Change-
able things are given to change; there-
fore let us not labour for the meat that pe-
risheth, but for that which endureth to ever-
lasting life, Joh. 6. 27. Oh! covet the
World less, and Christ and Grace more;
Grace is the best Blessing, and Christ is
the Pearl of great price; he is the good
Port, which cannot be taken away from
those who are Interested in him, Luk. 10.
Oh! seek the Kingdom of God, and
the Righteousness thereof, and be not like
the naughty Fool, who long for every
thing he sees, and places his Happiness in
Earthly Enjoyments: Take your Lords ad-
vice, Matth. 6. 19, 20. Not to lay up Trea-
sure here upon the Earth, but to lay up Trea-
sure in Heaven, where neither Moth nor Rust
doth corrupt, nor Thieves break thro' nor steal.
Thus much for the Second Head, of the
several sorts, or kinds of Fools.

Thirdly, We shall now shew you, *Why*
Fools make a Mock at sin; Or whence it is,
That Sin (which is the greatest Evil in
the World, and the Procurer of all Mis-
chiefs and Judgments) is their Sport and
Pastime.

Pastime. This I shall answer in Three things.

(1.) It is thus, because their Understandings are darkned, that they can not distinguish aright between things and things; as there is Stubbornness in the Wills of Sinners against God, so there is Darknes in their Minds; hence it is that they make a Mock at Sin; *they proceed from evil to evil, and are not valiant for the Truth upon the Earth*; what is the Reason of this? *They know not me, saith the Lord, Jer. 9.* 'Tis mens Ignorance of the good that is in God, and of the Evil that is in Sin, that causeth them to slight the one, and make the other their Pastime: Men will not be perswaded to believe that sin is such an Evil as it is, and therefore they choose and delight in it: Man hath a rational Soul, and a natural Judgment, whereby he differs from a Beast; but this is so obliterated and darkned by Sin, that he refuseth good and embraceth that which is evil; he calls good evil, and evil good; he puts bitter for sweet, and sweet for bitter; all which flows from the darkness that is in his Mind, and Understanding. Tho' men have a Faculty of Understanding, yet God must give the Light to understand things aright, before they can really know

and

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and discern them, 1 Cor. 2. 12. 14. As the Dial is only capable of shewing the time of the day when the Sun shines upon it; so men only will Rightly discern things, the good or evil that is in them, when God shines into their Souls: God by his Spirit must enlighten the Organ, and the Object; he must anoint the Eyes of Sinners with his Eye-salve, and so give both Sight and Light, or else they'll never reject the Evil, nor choose the Good. I grant wicked men may leave sin, but 'tis more for the Evil that comes by it, than for the Evil that is in it; 'till their Understandings are enlightened by the Spirit of Christ, they'll never really leave Sin, nor making a Mock of it: When he savingly convinceth them of sin, and sets it before them in its bloody and filthy Colours, then, and not 'till then will they hate and abandon it as the greatest Evil; then their Souls indeed will love it out, and mourn, that they should make that their Pastime which is the Plague of Plagues. Do you see men make a mock of sin? is it their delight to dishonour God, and to wallow in the mire and filth of Sin? Remember, there is as yet no Morning Light in them, *Isa.* 8. 20. Did men know Christ, they would desire and choose him before and above all things in

the World; and did they truly know the evil that is in sin, they would not make it their Recreation and Pastime as they do. But

(2.) It is thus, *because it is connatural* to them so to do. The Bias of their Will is that way, and there is a propensity in them (from their natural depravity) to do evil. Look upon Man in his Conception and you'll see him a sinner, *shapen in sin and brought forth in Iniquity*, Psal. 51. Look upon Man in his Natural Constitution, and you'll see his Heart is running out after Sin, and *set in him to do evil*, it is said Eccles. 8. 11. *That mans heart is set in him fully to do evil: The very Thoughts and Imaginations of his heart are evil, and that continually*, Gen. 6. 5. If you look upon men in their Naturals, you'll find they are Enemies to God, to Christ, and to all Goodness. There is a Moral enmity in all naturally against God and his wayes, Rom. 8. 7. *The carnal Mind is Enmity against God, &c.* There is no Saint Now in Heaven, no not the Best on Earth, but had once this Black Character upon him of being an Enemy to God, and to all that is truly good: Now 'till this is Removed by the Spirit, Sinners will never be reconciled to God, nor cease making a mock

Sin; their Wills must be renewed, and
 their Hearts changed, as well as their Un-
 derstandings enlightened, ere Sin will be
 left, and Christ truly embraced: 'Tis na-
 tural for Men to sin, and make a Mock
 of it, and they'll never cease doing of it,
 till they are created in Christ Jesus after
 the Image of God. Can the Ethiopian change
 his Skin, or the Leopard his Spots, then
 may they learn to do good, who are ac-
 customed to do evil, Jer. 13. 23. There is
 not only weakness but wilfulness in every
 mans Heart by nature, so that as he can-
 not leave Sin, 'till Grace renew
 and sanctifie him. But

(3.) Fools make sin their Pastime, be-
 cause they love it, and like well of it. Sin
 is the Sinners Dalilah and Darling, he
 hugs, and layes it in his Bosom, and loves
 it as his Life: All wicked men love Sin,
 it is as dear to them as the Members of
 their Bodies. Our Lord tells us of Right-
 hand sins, and of Right-eye sins, *Mat. 5.*
39, 30. to let us know, that sin is as dear
 to natural men, as their Right hands and
 their Right eyes. Now this is a certain
 Rule, that whatsoever men love best, that
 they will always delight most in: Believers
 love Christ and his wayes, and therefore
 they delight in him and them above all
 things

things else: The object of our Love will be the object of our Delight; because sin is the Object of the wicked mans Love therefore it is his Delight and Pastime But,

4. APPLICATION.

Fourthly, We shall now apply what hath been said. (1.) By way of *Information* (2.) *Exhortation*. And Lastly, by way of *Comfort*.

(1.) *Use*. By way of *Information*: In three things. As,

1. See, *That a State of Nature is a dreadful State to be in*. Every natural Man is a sapless person, he is without (as I have hinted before) the spiritual sap, or Juice of Honesty, Wisdom and Goodness: The Natural man is wholly carnal, for there is no good thing or Principle dwelling in him, *Rom. 7. 18*. Are you yet in a natural State? why then you are carnal, and without God and Christ in the World: you are led captive by the Devil at his will: he rules in your Hearts, and works there; not by force, but by consent, *Ephes. 2. 3*. while you are in this Estate, without Christ, and Grace, this black Brand in the Text lies upon you, *Fools make a mock at Sin*. Fools here are opposed to Righteous men,

men who are spiritually, and actually so, being concerned in an Imputed and Imputed Righteousness: So that you are (whatever you profess) unholy and unrighteous persons. An Ignorant Heart is always a sinfull heart; for the heart without knowledge is not good, Prov. 19. 2. A man without the saving Knowledge of God in Christ, is a man without Grace; and he that is without Grace, cannot but be an ungodly man: your case, souls, is sad, who know not the Lord Jesus, nor the things of God: The Lord shew you this day, the wisdom of your States, that you may not satisfy your selves any longer without Christ and without being made Light in the Lord. But,

2. See here the Necessity of Regeneration. Fools will never cease mocking at sin, 'till they are regenerated and born again: will men, think you, fight against their Nature? folly and madness is in their Hearts, so that they'll never hate sin, nor resist the Devil, 'till their corrupt Natures are changed and renewed by Grace. The root of bitterness must be taken away, and this folly removed, or the Heart of man will never stand right as a Compass for Heaven: The old frame must be demolished, and a new one reared by the Holy Spirit,

or

or men will never leave their Mocking sin, nor desire Christ as the best and chiefest good. The Sinner will never be reconciled to God, nor irreconciled to sin 'till the Spirit changeth him, and maketh him a New Creature. Remember, there cannot be a change of State, without a change of Nature; therefore there is an absolute necessity of being born again: Cry and pray for Regeneration, that you may know and love Christ, and hate sin, and so not be found at last the Fools in my Text, that make sin their Pastime. But,

(3.) You may see (from what hath been said) the great difference there is between a sanctified and an unsanctified Person: the one hateth and loathes sin, the other makes it his sport and recreation. Sin is an heavy Burthen to a Believer, this above all he complains of, and mourns under. Thus did David, Psal. 38. 3, 4. *Mine Iniquities are gone over mine head as a Burden too heavy for me to bear*: Thus made Paul cry out, *O wretched man that I am, who shall deliver me from this body of Sin and Death*, Rom. 7. 24. Thus the Saints cry out of Sin: But the Unbeliever, he rolls it as a sweet Morfel under his tongue. He complains not of it as a burden, but looks upon it as the pleasantest Pastime.

World. True Grace makes a wonderful Change, where it is in Reality ; it turns Lyons into Lambs, and makes those who were Fools in the things of God) Spiritually wise unto salvation ; it makes their Burden and Sorrow, which was before their delight and Joy ; and it engages their Hearts to love and delight in that which before (when Strangers to Christ) was the matter of their hatred and scorn. But so much for *Information*.

The *Second Use*, is by way of *Exhortation*, to two sorts : 1. To *Saints*. 2. To *Sinners*.

(1.) To *Saints*, who (thro' Grace) are made wise to Salvation : And there are three things I would exhort you to. As,

First, To *mourn over those Fools who make mock at sin*. Our Nation and City abound with such Fools as these ; Oh ! Christians, pity them, and mourn over them : poor Fools, they know not what they are doing of, nor the danger they are in ; they are dancing over the Pit of Hell, and are heaping up wrath against the day of wrath, Rom. 2. 5. Oh ! let your souls be concerned for them : Remember, once such were some of you, but Now ye are washed, ye are sanctified, and ye are justified, in the Name of the Lord Jesus, and by the Spirit

Spirit of our God, 1 Cor. 6. 10, 11. God's Name is dishonoured by these Fools, Christ is slighted, and his holy ways are Ridiculed, and what Christians, will you not be concerned, nor shed tears for this? God David in his day layd this to heart, and should you, Psal. 119. 136. Rivers of tears (says he) run down mine eyes, because men keep not thy Law. But

Secondly, Bless God for the difference he hath made by Grace, between you and others. You once were Enemies to God, and made a Mock at Sin; but now you mourn for it. It was once your Pastime, but now is your Burden, and Plague: Who, what, Christians, hath made this difference? Is it not Grace, rich, free and undeserved Grace? Oh let your Souls bless the Lord, and let all that is within you praise his holy Name. Psal. 103. 1, 2, 3. Do you mourn for sin while others glory in it, (which is their Shame) and make a Pastime of it? Are you burdened with sin, while others boast of it? Oh bless God for his distinguishing Grace to you, which hath made this difference: Let that Word be always in your Minds, 1 Cor. 4. 7. Who maketh thee to differ? And what hast thou, which thou hast not received? 'Tis, remember, by God's rich and Free Grace, you are what you

Or, *Wicked men are Fools.* 61

God are; which calls for High Praise and
Thanksgiving. But
Thirdly, Do Fools make a Mock at Sin?
Have you a care then of Sinning, who rank your
Names amongst Saints. Remember, you can-
not sin as others, nor at so cheap a rate,
as I may so phrase it:) Therefore take
good Advice, *Psal. 4. 4.* To stand in awe,
and sin not: it is beter Suffering than Sin-
ning; for a man may suffer and not sin,
but he cannot sin, but he must suffer: If
you sin, Christians (wittingly, and wil-
lingly) it will cost you dear; for tho' God
will not take away his Loving Kindness
from you, yet he hath assured you, he
will chastise your Iniquities with rods, and
your Sins with Stripes, *Psal. 89. 34.* Sin
(as you know) broke *David's* bones, and made
him go weeping to his Grave; therefore
while Fools are mocking at Sin, do you
watch and pray against it; Oh! cry to
Heaven for Power against it, and for
strength to withstand, and overcome the
temptations you may meet with to com-
mit it: Say, Lord, Let me be sick, ra-
ther than sinning; and let me be mourn-
ing for sin, while others are rejoycing
in it. But,
Secondly, I shall now speak a few words
to them who are foolish, and are disco-
vering

G

vering their folly, in making Sin the Pastime. Oh be exhorted and perswaded (for the Lords sake, and for your soules sake) not to make a Mock at sin any longer. Let the time past of your Lives suffice, that you have sat in this Scorne Chair, and be no more so foolish and mad. Need I use arguments to perswade you this? then take these following

MOTIVES.

1. Consider, *That the great and holy God against whom you sin, will be mocked by you.* You may, foolish sinners, deceive others and deceive your selves, but remember God will be deceived by none: *Be not deceived, (says Paul) God is not mocked,* Gal. 6. 7, 8. If you are but in Jest in sinning, God will be in Earnest in punishing you. Now make a Mock at sin, and at good men for their Grace and Piety, but know, that God will not be mocked by you. He that sits in the Heavens, beholds all your Actions on Earth, and he will at last reckon with you for them: *Remember, for all these things God will bring you Judgment,* Eccles. 11. 9. Oh foolish sinners, how will you answer for your sin and mispent time, how will you stand Gods Barr, if found out of Christ, as Mockers at Sin. But

[illegible]

like the Almighty, therefore cease from doing evil, and learn to do well, Isa. 1. But,

3. Consider, That sin is quite contrary to the Image of God, and therefore should be made a mock at. What, is there nothing in all the World, Sinners, that so contrary to the blessed Image of God as sin, and must that be your pastime? Grace and Holiness impress'd upon the Soul is Gods Image, Eph. 4. 24. How unlike God are you, while you are mocking at sin, and making that your Recreation: Is there anything of God to be seen in you? surely are you not wretched Fools, to prefer the Devils image before Gods, and to take joyce in that (as your beauty and excellency) which is your shame and deformity: Remember, sin is as contrary to holiness and righteousness, as deformity to beauty, darkness to light, death to life, and as Hell is to Heaven: As Grace is Gods Image, so sin is the Devils; a Child was never more like his Father, than a carnal foolish Sinner is like Satan; hence that committeth sin, is said to be of the Devil, 1 Joh. 3. 9. He is not only the Devils Servant, but he is his Child; Ye are (saith Christ to the unbelieving Jews) of your Father the Devil, for his Works ye will do, &c.

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h. 8. 44. Is it thus, and will you any longer mock at Sin? will you delight to see his Children, and to bear his ugly and filthy Image. But,

4. Consider, *Sin is an Enemy to Christ*: Sin wounds him, and puts him to open shame, and will you delight to wound dear Jesus, and to crucifie him by your base and vile Lusts? You know what they were (who of old said) *Crucifie him, crucifie him*, h. 19. 15. Were they not Sinners and Fools, and will you be of their Number? Oh remember what he hath suffered for us and Sinners, and let his dying Love constrain you to cease making a Mock at him; for Christs sake hug no longer this Monster in your bosoms, and play no longer with this bait of Satan, to ruin your Souls. Consider what sin has already done to Christ, and flee from it, as from a most pestilential Plague; Oh play no longer with Hell, and sport not with the Devil the grand adversary of your Souls; let my next be remembered by you, and thought of wherever you are, *That Fools mock at Sin*. But,

5. Consider, *That wherever God hath found sin, he hath punished it, and you must think to escape*: For it is said, *The hand in hand, the wicked shall not go unpunished*.
G. 3.

nished. Prov. 11. 21. Sin was punished
 Heaven, and will you make it your
 time on Earth? When the Angels
 sinned (tho' Morning Stars) God spared
 them not, but cast them down to Hell, 2
 2. 4. wherever God hath found sin (as I have
 now hinted) he hath punished it, and
 will do so, and shall this be your pastime
 It could bring down Angels from Heaven
 to Hell; and do you think it will
 (without an Interest in Christ) cast you
 down from Earth to Hell. If sin could
 corrupt such glorious Natures, and ruin
 them, what Power hath it against Dust and
 Ashes! are you better and dearer than Angels?
 Did God punish them, and will he not
 punish you? Do you make a mock of
 that which condemned them, and threw
 them out of Heaven: Go your wayes, make
 your selves merry with your sins, mock
 that which ruin'd Angels, but remember
 that unless God grant you true Repen-
 tance, and Faith in Christ, you shall have
 last speed as the Angels did; for God
 will not let sin go unpunished, either here
 or hereafter. God can as easily cast you
 from Earth to Hell, as he did the Angels
 from Heaven thither: shall that then be
 your sport which God hath punished in
 Heaven? and shall that which ruined An-
 gels

els be your pastime? Oh! remember,
that for all these things God will reckon
with you at last: He that punished the
falling Angels, will not (without Repen-
tance) let you escape; therefore make no
longer a Mock at Sin. But,

6. Consider, *Sin is such an evil, that*
(in respect of his Holiness and Justice)
could not save his Elect because of it, with-
out killing his dear Son: And shall this be
your Pastime: Sin is such an Offence, that
nothing could satisfy and atone for it, but
Christ, and it is such a Disease that no-
thing but the Blood of Christ (Gods dear
Son) could cure it: He must bear our
iniquities in his own Body on the cursed Tree,
and shed his precious Blood, or else sin
could not be pardoned, nor Sinners saved;
and shall this be your delight? will you
make that your Recreation, which made
him sweat drops of Blood? Come you
wretches, behold Christs harmless hands
perforated for the sins which your harmful
Gods have committed? Behold his unde-
reared Feet, that never stood in the ways
of evil, nailed to the Cross, for the Er-
rect of your Paths. Behold how he was
beaten upon, to purge away your uncleanness
and pollution! Behold how he was clad
with scornfull Robes to cover your filthy
naked-

nakedness, and how he was whip'd that you might escape everlasting Scourge. Behold how he was Crowned with Thorns that you might be Crowned with Glory, and how he died that you might not die Eternally! he was contented to bear all his Fathers wrath, and to be made a Curse that no pang of that direfull Burden might be Imposed upon us; he was forsaken for a while, that we might be received and accepted by his Father for ever: Behold sinners, his Side Bloody, his Heart drawn out, his Face pale, and his Arms stiffe: Behold him (the Innocent one) giving himself for the Ghost, for your sins and sakes, to bring you to God, 1 Pet. 3. 18. Oh! think, if ever any felt sorrow like him; or if he felt any sorrow but for sin, and that for your sins: what he underwent was for our sin, and shall that be mocked at, that cost him so much sorrow and torment? Did sin make him a Man of Sorrow, and shall it make you men of Joy? did the weight of it lie so heavy upon him, and will you make light of it? did it wring from him tears, sweat and blood; did it cause unconceivable groans of an afflicted Spirit in Christ, and dost thou, O Fool, jest at sin? Surely that, which put our Infinite Redeemer (God-Man) so hard to it, must needs swallow

allow up, and confound thee, poor sinful Wretch: Sin pressed Christ so sore, that he cried out to the amazement of Earth and Heaven, *My God, my God, why hast thou forsaken me?* Mat. 27' 46. Now shall thou cry out thus for sin, and wilt thou laugh at it: Remember, Sinner, the Oaths, Lusts, Curiousness, and Sins, which thou in thy folly mockest at, made Christ sigh and groan: he wept for thy Scorn, Pride and Wickedness, and wilt thou mock at it? Thou knowest not, O Fool, the price of a Sin; that thou must, if Christ dy'd not for thee; but he suffer'd not this for thee, thou must suffer it for thy self; and eternal Passion must and shall be upon thee, if the Eternal Passion were not for thee. Look then Sinner, upon thy Saviour, and make no longer a Mock at Sin, which cost him so dear: Thus much by way of *Exhortation*.

Lastly, A word by way of *Comfort* to you who Believe in Christ, and are the people of God: Here is Comfort for you under the sense of the Remainders of Sin and Corruption in you: Poor Hearts, you may be ready to think you are the Fools here meant, because you find so much sin yet in you: But know this day, for your comfort and joy, That if Sin be your burden

Sin is Folly,
den and trouble, and your Souls are made
(thro' Grace) to hate and loath it,
are not the Fools in our Text, but are
puted wise, and the faithfull Servants
Members of Christ. In every Sin (tist
there is Folly; but every single act of
doth not denominate a man a Fool: Is
(Souls) your trouble? doth it melt
humble you, and cause you to loath y
selves, and to be vile in your own Ey
Can you say as holy *Paul*, Rom. 7. 15,
That which I do I allow not; for what
would, That do I not; but what I hate, I
do I, &c. Then be of good cheer, y
are Christs, and shall reign with him
ever and ever.

I shall add no more at present, but lee
what I have said to the Blessing of *Jehova*
and your serious Considerations: The go
Lord make you wise unto Salvation, a
grant you all his Grace, that you may
be found at last, the Fools in our Tex
who make a Mock at Sin. *Amen.*

F I N I S:

DIVINE BREATHINGS

Divine Breathings

AFTER

CHRIST, &c.

EXPRESS'D

the Twenty Four Letters of
the ALPHABET:

In a *DIVINE POEM.*

By N. W.

H! Lord my God, what have I done?

I greatly sinned have
against thee, thee, O Lord, alone:
Me through dear Jesus save.

Behold I am a Sinner great,
Most filthy and unclean;
Thy Favour, Lord, I do intreat
Thro' Christ, who've wicked been.

Cause

Cause thy dear Face on me to shine,
Thy Love let me behold:
And let me know, Lord, I am thine,
Chosen in Christ of old.

Deliver me, I do thee pray,
From a deceived Heart:
Lord teach and guide me in thy Way;
In Christ let me have part.

Evil and Sin doth me surround,
My Heart is treacherous,
My Sins like Fetters me have bound;
Lord, be to me gracious.

Father of Mercies on me look,
And, Lord, some Pity take:
Shew me my Name writ in thy Book
For Jesus dear, his sake.

Good Lord of Hosts, who art alone
The God of all Comfort:
Let thee and I thro' Christ be one,
And ever thy Consort.

Have Mercy Lord, shew me thy Grace
Compassion take with speed
On me, and let me see thy Face:
Thro' Christ supply my Need.

I am a poor distressed Soul;
By Sin brought very low:
Lord, my Lust do thou controll,
And teach me thee to know.

Knowledge that's true, is very rare
Of God, in few 'tis found:
They're truly wise, who thee Lord fear;
Judgment give me that's sound.

Lord give an understanding Heart,
To me to know thy Will;
'bey thy Laws, tho' but in part,
And nothing do that's ill.

Many, Lord, are my Transgressions,
Great Sins I have committed:
O' Christ grant me gracious Pardons,
In him let all be covered.

Never remember, but forgive
The Evils I have done:
thy Sight, Lord, let my Soul live,
Who am by Sin undone.

Open my Heart Christ to receive,
Who'th knocks and calls so long;
re me in him Faith to believe,
Who never did me Wrong.

Perswade my Soul in him to trust,
 Help me him more to love;
 Who for to save Sinners unjust,
 Left his great Throne above.

Quicken Lord me, in thy good Way
 My Heart with Love inflame;
 Give me thy Grace, ever to praise
 And glorifie thy Name.

Rest in the Lord, my Soul, be still;
 His wondrous Works behold:
 Him serve, and ever do his Will;
 Whose Love has been of Old.

Serve God with Uprightness my Soul,
 Make him thy Trust and Stay:
 His Mind and Will do not controul,
 But walk in his good Way.

Take heed of Sin, from it abstain,
 For Sin God greatly hates:
 My Soul be not wicked and vain;
 Shun Sin that desolates.

Vow unto God his Will to do,
 Give up thy self to him:
 My Soul press forward Christ to know
 For this improve thy time.

Villingly follow him that died
My Soul, thee for to save:
Who's now in Heaven glorified,
His Pure Righteousness crave.

Verxes an Emperor must die,
But thou my Soul must live
With Christ thy Lord eternally,
If that thou dost believe.

Yield unto God Obedience,
My Soul his Servant be;
Who'll thee from Earth to Heaven advance,
Where thou his Face shalt see.

Zealous be for his Glory here,
And daily give him Praise:
Then my Soul! when Christ appears,
He'll thee to Glory raise.

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